

# The NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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## Ancient Art Being Preserved

### Handicraft Fair at Victoria

By ELLEN NEEL, Special Correspondent

The second annual Handicraft Fair to be sponsored by the B.C. Indian Arts and Welfare Society was held in the Crystal Gardens at Victoria, B.C., on July 26th and 27th. Mrs. W. C. Cryer, president of the Society, introduced Dr. Willar Ireland, provincial archivist and librarian, and also corresponding secretary of the Society, who opened the fair in a moving speech in which he said, "Exhibits at the fair show that Canadians are beginning to express themselves in the cultural field," and he pointed out Canada is being enriched by the cultural heritage brought from Europe by New Canadians, many of whom were showing their craft at the Fair. He ended by saying "Canada has a heritage, and Canadians are doing something about it."

ON SEVEN long tables, almost the entire length of the floor, was arranged a magnificent display of treasures brought to Canada by war refugees and displaced persons. They also had a few items made by them for sale. Drawn thread work, exquisite in near perfection, vied with knitting, lovely embroidery and hand-woven bookmarks for attention. This work and its owners came from Poland, Lithuania, Latvia, Holland, Denmark, Estonia and Russia. There were twenty other stalls exhibiting model airplanes, church embroidery and needle painting. One hundred Budgies made the scene gay with their colorful little bodies. There was hand weaving, leather craft and a table of publications of the Society.

Next to the fortune telling booth Ellen Neel was demonstrating the use of the D adze in totem carving. Mrs. Patrick Charles of Cowichan was working on a sweater for the Governor-General of Canada. She sat near the door with her pretty daughter, Margaret Rose. The motif on the sweater was a Thunderbird and Whale. This is as it should be, for our own designs are surely more attractive than galloping lambs and contended cows. Native craft workers should keep this in mind, as saleability of your work is always better when we use our own native designs. Besides they are more artistic.

FROM OUR own people, Mrs. J. Godman and Mrs. Joseph had a nice display of goods. Beaded skins work, baskets, native

MUNGO MARTIN, noted Kwakiutl carver, of Fort Rupert, B.C., is shown here at work on the first project of its kind ever undertaken in B.C. While it is true that Totems have been fixed up before, the present project goes much further than a mere fixing up. Mungo has been chosen by the University of B.C. to do the actual carving involved in the restoration of a group of Kwakiutl poles comprising, one done by Mungo himself about forty years ago, one done by his step-father, the famous Charlie James, a complete lodge comprising

six carved poles, a portal and a feast bowl, another portal, and a kwakiutl canoe. These will be arranged on a plot of ground at the University, so that they will be as nearly as possible, representative of an old-time village. As time goes on it is hoped that other groups will be added to these, so that in time, there will be a representative grouping from each British Columbia nation.

THESE POLES have been completely rebuilt. Wherever they were rotten, the wood was cut away, and new wood put in place. They have been protected against rot by the use of a modern wood preservative, and against insects by the use of toxic elements. Then they have been recarved where necessary by Mungo, and completely repainted. This work has gone forward under the guidance of a committee headed by Professor Hunter Lewis.

Invaluable in the technical aspects of the work has been Ted Neel, who handled detail of the preservatives, new woods used and helped generally with the work. Ellen Neel has been also helping Mungo with the painting. The work is now almost complete.

MUNGO MARTIN is one of the last surviving people who knows all the old songs, the dramas, the stories of his people. He is the "historian" the "rememberer" the "singer of songs of his people."

We salute the people who have made this start on the long needed project to preserve the best in Native Art, and we especially salute Mungo Martin who now preserves for succeeding generations work which he and his contemporaries affected during the years past.



**RESTORATION**—Forty years a craftsman, Mungo Martin carved this totem pole masterpiece. Like so many poles throughout the province, this one decayed. The old Indian is now restoring it and others for permanent preservation in University of British Columbia's Totem Pole Park.

jewellery and other craft work. These Fairs are held to raise money for scholarships, so we hope it was an outstanding success financially. In 1947 and 1948 Miss Judith Morgan of Kitwanga won it. This year Leonard Thomas of the Songhees Reserve, who is

only twelve years old, has it. More power to you, Leonard.

WHILE AT VICTORIA I also had occasion to meet Mrs. Walter Joseph, who has, with the help of Mrs. J. Godman, opened a Craft

(Continued on Page 2)

# NATIVE BROTHERHOOD NEWS

By ED. NAHANEE  
Business Agent

## Eagle Chief Dead at 98

PRINCE RUPERT, Aug. 31—Chief John Bolton, head of the Eagle Tribe of Kitimat Village, died at Butedale recently, aged 98.

Chief Bolton had been a fisherman for most of his life but had been in retirement for several years. He is survived by his wife, Cecilia; three sons, Job, Roderick and Walter, and one daughter, Mrs. Walter Wilson, all of Kitimat.

His sister is the wife of Chief Heber Clifton of Hartley Bay.

Burial took place at Kitimat with rites conducted by Timothy Starr, lay minister for the United Church of Canada.

## SKIDIGATE NEWS

MATHEW J. WILLIAMS, Vice-President for the Queen Charlotte Island Branch of the Native Brotherhood of B.C., had a grand membership for 1948 totalling 48 members. Approximately 50 percent of 1948 members have contributed their 1949 membership fees to the Vancouver office and it is hoped that the other half will likewise follow suit.

AN INCREASE for the Skidigate branch has been added by the new members as follows, Dwyer Brown, Don Collinson, Isaac Hans, Tom Green, Watson Price, Gordon Cross, Cecil Wilson, George Young, Edmund Calder, Ernest Gladstone and John Wilson.

DISTRICT VICE - PRESIDENT Mathew J. Williams is the successful operator of a store on the Skidigate Mission Reserve and also has a taxi service run on a twenty-four hour basis.

THE SONS OF SKIDIGATE an organization for the youth of the Reserve, have proven very useful and many dances and other entertainments are part of the village life. A moving picture theatre is also owned and operated by this organization.

## SKIDIGATE MISSION SISTERHOOD

NATIVE SISTERHOOD of Skidigate have also commenced organizing and it is hoped that they will also bring their membership to 100 percent.

Members for 1948 were Mrs. A. Jones, Mrs. M. J. Williams, Mrs. G. Brown, Mrs. F. Russ, Mrs. S. Wilson, Mrs. L. Collinson, Mrs. T. Person, Mrs. S. Williams, Mrs. F. Tulip, Mrs. M. Davidson, Mrs. J. Pollard, Mrs. A. Russ, Mrs. J. Jones.

THE ABOVE MEMBERS have also contributed their 1949 fees and also new members have been added for 1949 as follows: Mrs. V.

## CREEKSIDE SISTERHOOD NEWS

Another year draws to a close and with it comes the long journey home for those who four months earlier had trekked to the berry fields in the United States..

Mrs. Elizabeth Wallace, President of the Native Sisterhood Branch at Creekside and Mrs. Paul Jim, wife of the late Paul Jim who passed away on April 9th, 1947, called at the Native Brotherhood office on business before returning home.

Mrs. Paul Jim was accompanied by her grand-daughter, Madina Wallace.

\* \* \*

Stephen George Hood of Bella Coola returned from Washington where he spent the summer season picking berries. He is now taking treatments at Shaughnessy Hospital for his leg that was broken some time ago while logging at Bella Coola.

Stephen Hood plans to go to Sardis, B.C., to take part in the hop picking there some time in the latter part of August.

## Notice To Fishing Industry

Closure, Salmon Net Fishing, West Coast of Vancouver Island

Notice is hereby given that pursuant to the Fisheries Act, 1932, and pursuant to the powers vested in me by the Special Fishery Regulations for the Province of British Columbia made thereunder, the following described waters of Fisheries District No. 3, on the west coast of Vancouver Island will be closed to all net fishing for salmon for the current season on and after September 1st, 1949:

1. The waters of San Juan Harbour.
2. All waters on the west coast of Vancouver Island lying between Bonilla Point and Cape Scott, with the exception of the waters of Alberni Canal lying northerly and easterly of a straight line drawn from Turn Island to Knob Point, and thence to Ecoole.

The foregoing closure is applied in the interests of conservation of the runs of fall salmon frequenting the areas in question; notwithstanding normal conservation measures in recent years there is evidence that these runs for the current cycle are not being maintained.

A. J. WHITMORE,  
Chief Supervisor of Fisheries

Jones, Mrs. F. Williams, Mrs. C. Wilson, Mrs. A. Moody, Mrs. H. Young and Irene Moody.

## Pair Saves Tot From Drowning

STEVESTON—An unidentified cannery worker and a nurse are credited with saving the life of two-year-old Christopher Julian, who fell into a water-filled septic tank excavation Tuesday.

Mrs. Helen Lefler, Imperial Cannery Co. nurse, who happened to be nearby when the child fell in and was rescued by the man applied artificial respiration until Brighthouse fire department inhalator squad arrived.

The tot is son of Mr. and Mrs. Christopher Julian, who live in one of the cannery company's cabins.

Three girls, Caroline Charles, 18, a daughter of Chief Charles, Beecher Bay, V.I.; Dorothy Paul, and Ann Elliot, Tsarlip Reserve, Saanichton, V.I., are being trained for Guide Leadership at St. Ann's Academy, Victoria, by Captain Holmes and Miss Morley.

Mrs. Castleman, at present teacher at the Nanaimo Indian Hospital, is so interested in the welfare of the pupils she teaches that she feels she could be of more use to them if she had the opportunity to go to the United States as an exchange teacher. Has anyone any suggestions?

Miss Bell, formerly teacher at St. Michael's School at Alert Bay, wishes to be remembered to all her former pupils. She is at present teaching at St. George's School at Lytton, B.C.

SHELLY, B.C.—Shelly is about 10 miles from Prince George. John Nelson, aged 90, passed away at Shelly last month and Rosie George, aged 23 years.

They all seem to be getting along fine. Those that want to work are able to get work. The only trouble they have is that they want a road into their village as the one they have is not passable. They have asked time and again for the road to be fixed. Anyone that is sick cannot be brought out to the doctor, so they have asked Mr. Bowman, the Member, to put a word in for them so I think they will get their road now.

There has been many changes in the North. The Hudson Bay Company's store at Fort Graham will be closed, also at Manson Creek. The Indians at Fort Graham will have to do their trading at Findly Forks and those from Manson Creek will come into Fort St. James. That seems a long way to come for a pound of tea.

CONSTANCE COX,  
Prince George.

Ellen Neil

(Continued from Page 1)

Shop in her house at the Songhees Reserve. This is a beginning towards the handling of Indian craft work by one of our own people. Here a tourist can go into the store and be quite certain that the goods are Indian made. Also Mrs. Joseph has a quantity of good used clothing, got for the purpose on hand, and will be glad to trade it for your craft work. This will help both sides as Mrs. Joseph is starting on a very small capital and for a large family the clothing should be more valuable than cash. I hope some take advantage of the arrangement, as in helping yourself you will also be backing one of your own race.

ON THE WAY HOME, I came by way of Nanaimo, where I visited the Indian Hospital. I especially called to talk to those who make a bit of this or that to eke out their spending money, as I could use some of it in my Stanley Park store. I found many of them interested in several of the lighter crafts, and brought back a small amount with me.

I was very pleased with the evident care being given the patients. The air of cheerfulness, and the healthy look of the patients leave me in no doubt of saying to relatives that your patients are receiving the best that anyone could get.

THERE ARE, however, several of the older people who do not take an interest in craft work. These people would appreciate it if anyone who has jigsaw puzzles lying around the house would please bundle them up and send them to the hospital. Thank you for them.

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# Modern Alberni Tribes Study Rich Past

By CHARLIE WATTS  
Brotherhood Branch Secretary, Alberni

Members of the Tsesahat and Upichiset tribes near Alberni are teaching themselves to read and write in the language of their fathers. The cause of this activity is the visit of a distinguished anthropologist and language scholar, Dr. Morris Swadesh of New York, whose present research is sponsored by the Social Science Research Council.

Dr. Swadesh started his studies many years ago with the help of late Dr. Edward Sapir, once an anthropologist in the Canadian National Museum, who visited the Alberni tribes in 1910 and recorded a great deal of native lore from the direct dictation of older people then alive. These experts in the history and traditions of their people included such well known west coast names as Old Tom Douglas Thomas, William, Captain Bill, Old Shota, Big Fred, Peter Kishkish, three younger men, Hamilton George, Frank Williams and Alex Thomas, assisted as interpreters.

Williams and Thomas learned Dr. Sapir's system of writing their language, and themselves recorded a considerable amount of native lore. Only a part of this rich material has yet been published in volume entitled "Nootka Texts," written in the native language along with translations, explanatory notes and a brief dictionary by Dr. Swadesh. A volume of legends and two more volumes of native lore are practically ready for printing.

The term Nootka is used for the west coast tribes of Vancouver and by scholars, who take the name from Nootka Sound, but the Alberni people find this expression confusing. A better term is the Aht tribes, based on the native word, meaning "tribe," found at the end of Nitinat, Ohlat, Ahousat, Kwakwaka, Tsesahat. Early European travelers were never too successful in spelling Aht sounds, and many different writings for "tribe" ending in names like Ahlat (actually the same as Tsesahat), Toquart, Kyuquot, Chiktiliset, Ucluelet, Upichiset, Uchuklesit. The native pronunciation is actually the same in the last syllable of all these names.

There are two Aht languages spoken on Vancouver Island, one by the Nitinats and Pachenas and the other by all the remaining Aht tribes around Barkley Sound and north as far as Chiktiliset. These languages are similar to each other, about like Spanish and Portuguese. Southern Aht, spoken by Nitinats and Pachenas, is very close to the language of the Neah Bay Indians on the American side.

Within each of the Aht languages there are small differences as one goes from tribe to tribe, but they are no greater than the differences one finds in English as one travels from section to section. The new Aht alphabet does not confuse sounds in the way that the earlier European travelers did. Instead, it has one simple letter for each native sound and always uses the same letter for the same sound. Once a person learns to handle this alphabet, he can speak to perfection anything written in the system. Alberni natives have been amazed as well as pleased by Dr. Swadesh's accurate native-sounding pronunciation, which he learned without having previously visited the Barkley Sound area.

By learning the Aht alphabet, the modern Alberni tribespeople are able to read the memories of a great past preserved from the spoken words of the passing generation. Facing the problems of the present and future, they can draw inspiration and examples from the past.

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## ELLEN NEEL

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## KLEMTU NEWS

The Village of Klemtu in the central area of the B.C. coast has again come to the front by being fully organized for the 1949 season, and a letter from William Freeman to the office announces that the Native Sisterhood held a meeting and elected officers for the coming year.

The result of the meeting held, Mrs. Esther Neasloss was elected President and Mrs. Violet Hopkins, Vice-President and acting Secretary.

We are sorry to announce that Mrs. Flora Starr is seriously ill. Previous to her illness, she was an active member of the local branch of the Sisterhood and served as a secretary-treasurer of this group for a considerable number of years. She also performed executive duties in many other community affairs, and before her marriage, she was the school teacher in the village for two years, and the writer was one of her pupils. We are wishing she will recover her normal health again to resume her role as a useful member of this community.

THERE IS no discrimination here and the Natives and whites work in harmony in the cannery of J. H. Todd & Sons Ltd. Mrs. Doris Edgar, a native girl from Bella Bella, is a waitress in the cannery cafe, while Miss Ruby Clifton of Hartley Bay, also a Native, is a clerk at the store. She is assisted by Paul Hopkins, a veteran captain of the fishing fleet at Klemtu, during the rush hours at weekends.

We believe this is just a vanguard for the many things to come in the near and bright future and it gives us a feel of pride and admiration for those members of our race who can prove themselves capable and trustworthy.

This is a far cry from the activities of our ancestors who were emerging from the primeval forests at the turn of the century. This also implies that we are pro-

gressing slowly but surely. WHO KNOWS, we might become a superior race in the distant future.

KLEMTU IS STILL 100 per cent in the rank and file of the Native Brotherhood of B.C., and many new members appear on the list for 1949. Last year's membership was totalled at 22, but with the addition of Andrew Robinson, Stephen Robinson and James W. Robinson, the growing total is now 25 strong.

The Native Sisterhood of Klemtu in 1948 and previous years had 30 members, and the addition of new members Sadie Neasloss, Jessie Hall, Viola Hopkins, Lucy Barton, Vela Starr, Gloria Neasloss, Hazel Brown, Thelma Brown, Matilda Brown and Emily Squash brings the grand total to date to 40 members.

Credit for our unity is due to the fine leadership of our worthy acting president and acting secretary Peter Neasloss and also to our Councillor Thomas Brown. This is a living example of what could be accomplished in any village that has fine and bright young leaders.

WE CANNOT be indifferent to the great work of the Native Brotherhood and it is very evident that this organization is paving the way for a new world for the Native people, their children and the generations yet unborn.

Therefore the organization is worthy of your active and full support in order to achieve our aims and wishes.

Captain William Freeman,  
Klemtu, B.C.

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## Education, Religion, Love

At the Conference of Native Indian Affairs at Acadia Camp, University of British Columbia, in April, 1948, some noteworthy speeches were delivered by our prominent Native leaders which we feel should be made known generally.

### Chief William Scow, President, Native Brotherhood of British Columbia

**EDUCATION:** We are gathered here for one purpose—to solve the problems of the Indian. We do not need to look for the solution to the problem. I am happy to say this before an intelligent well-learned people, that the only solution is education. Everything will come with it.

I am reminded of a story of the first contact of my people with the white people. A ship had come into the harbor at Massett. The Indians were curious. They had never seen a white man before in their lives. The whole tribe stood on the beach watching the unloading of the cargo, which consisted mainly of farm implements and cattle. One of the Indians walked over to one of the animals and took hold of one of the horns, and said, "What is this?" The white man replied, "It is a horn." The cow let out a "moo" and the Indian said "Which horn was that?"

Let us join together, and let the authorities hear one voice, and let us not give them cause to say: "Which horn was that?"

### Mrs. Constance Cook, of Alert Bay, former Secretary to the Allied Tribes

**RELIGION:** You can't make a good Indian without religion. You can't make a good Indian without God. You can't make a good citizen without making him a good Christian.

What has grieved me all my life is the ignorance, the misunderstanding about the Indian's religion. VANCOUVER found that already before the whiteman came the Indians had their laws, and respect for authority, they had their religion. The Indian saw God in nature—the sun, moon and stars and he worshipped and practiced his religion. He was a good Indian. I was old enough to see the tail end of that era.

Everything that an Indian man or woman could be—honest, courageous. It was the thing that came after that I saw the awful results of what the other nations brought into the country to the Indian. It was not God—it was the Devil.

What we are struggling with today is the teaching of the whiteman who did not understand the Indian and taught that these things which were good were bad. They did not understand his past.

### George Clutesi, Alberni

**PARENTS' LOVE:** I do not think bigger and more imposing boarding schools will make the Indians responsible, self-supporting, part of this great economic system, if that institution persistently advocates the complete separation of the child from his home life. It is a well known fact that the coastal tribes of B.C., especially the Island tribes, are renowned for their unselfish love for their children. It was a custom to hold one's child on his knee and to impart what was in his heart, to prepare him for the responsibilities of life. It is therefore not difficult to understand the shock the child experiences when taken entirely away from his parents, from the love of the mother and

## The Challenge of Indian Youth

By CHIEF REUBEN BULL, Goodfish Lake Reserve  
 Director of the Indian Association of Alta.

Our Indian youth on the reserves should organize itself for discussion, for study, and for expression of opinion. Why, you ask?

Our youth on the reserves today is suffering from the same ills as the rest of society but feels them even more keenly. Our youth has no obligation, either to accept the advice of the older people. That is true. But youth should, first, listen to this advice and, if it disagrees, state the basis for disagreement and the reason for not accepting this advice.

All persons, off or on the reserve, should have the same fundamental rights such as equality before the law, equal opportunity for education, equal opportunity to get help according to their needs and their deserts and equal opportunity to take an active part in discussing our problems. Such is, of course, the general organization of white society. But—all these fundamental rights should be encouraged among our Indian youth on the reserves today.

Above all, we should use common sense, should unite and forget about prejudices. We must realize that there are two approaches to everything: the wrong and the right approach. The wrong way is to separate ourselves into little groups, each with the same battle cry, "Give us, give us, give us!" The emphasis is on "us," on give "us" the things "we" want. How is that to be done? Simply by taking the money to pay for them from out the pockets of others. Simple isn't it? But—it won't work.

father, the companionship of brother and sister so essential every child at that age. That hock, to put it mildly, is bewildering, frustrating. It kills the incentive, before he has a chance to make a start.

I think, whenever advisable, more and more day schools should be instituted and operated in an up-to-date manner. The core of educating the Indian is to teach and prepare him for the many aspects of this complicated country called Civilization.

The right way, on the other hand, is to show by our ability to increase our wealth, to elevate our standards of educational achievement, and to raise our standards of living, economic, moral and spiritual, that we have inalienable human rights and capabilities. This means we can benefit each and all of us. And—it will work.

Why all the restlessness of youth on the reserves today? Youth always aims for better conditions but it fails, in its haste, to realize that, only by working together, only by united effort towards a common goal, can we accomplish our desires. The times call for action. Yet we set up these little separated groups, each feeling its own needs to be paramount and supreme; and through each, the runs the restlessness which comes from frustrated desires.

Unity of effort and purpose for the common good, the greatest good to the greatest number—this, then, is the challenge of youth to the reserves.

### Things to remember:

- Be sure that names and addresses are properly spelled.
- Be sure that dates of meetings and future meetings are correct.
- Be as brief as possible and send in the news as soon as possible.

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# Friend We Won't Forget

By RUTH SMITH

We much regret to report that our old esteemed friend, George T. Thomson, "White Eagle," has passed on to, as he termed it, the happy hunting grounds.

**MANY OF US KNEW** George many years ago, that is dating back to the year 1912. George was then living with his parents on a farm about two miles north of the village of Rocky Mountain House, Alberta. Rocky Mountain House is situated quite near the River Saskatchewan, a most beautiful location commanding a wonderful view as far as the Rocky Mountains, about sixty miles distant.

GEORGE was always an enterprising type of man and to help boost the district he published a small newspaper which he called **THE ECHO**, and which is still carried on today but under the name of "**THE MOUNTAINEER**," a much large edition and more up-to-date type. George's first issue came off his very primitive press about the year 1913 and he had to overcome many difficulties but his determination and perseverance carried him along.

**OUR OLD FRIEND** was also very active in organizing the Rocky Mountain House Agricultural Society of which he was secretary-treasurer for several years and did not spare himself when making arrangements for the annual Exhibition of flowers, vegetables, live stock, etc., etc., and not forgetting sports for the children.

GEORGE was keenly interested in the various Indian tribes of Eastern and Western Canada and came coming to B.C. from Alberta about the year 1920, he has written many letters to the press in their behalf and has done all possible to have their living conditions improved. It was a great joy to him to know the Indians of B.C. were to have their franchise for the June 1921 election.

**YOU WILL**, I am sure, miss his interesting letters written under the name of **WHITE EAGLE**, a name he was very proud of.

His friends at Hatzic and Vancouver will miss his friendly voice and slim straight figure for he was well thought of by all with whom he came into contact, and he always had a good word for the Red Cross Society, also for the staff of the Native Voice newspaper. It was really remarkable how clear his mind was until the very end, especially so when one considers his physical condition after two major operations at such an advanced age.

George was born at Alton, County Peel, Ontario, and came West to Alberta when a young man and about the year 1920 to B.C. His death occurred on Monday, June 27th at 6 p.m. The funeral arrangements were chiefly carried out by James Gibson, an old friend. The funeral service was held at

the Simmons & McBride funeral parlors, the Rev. Mr. Turpin officiating at the service which was very simple and few flowers, as we knew our friends wishes in this respect. Kindness when I am living—not bouquets after I am dead.

**HOWEVER THE FEW** lovely sprays of flowers and wreaths from local Rocky Mountain House friends and the Orange Lodge, Mission, added a tone of brightness to the simple and impressive service.

The pallbearers were chiefly old Rocky Mountain House friends: James Gibson, John Fuller, Wm. Gamble, Fred W. Towler, R. F. Young and John Sangster.

We won't forget our friend, White Eagle—we like to remember him as he strolled into the office, tall, straight, shabby and dignified. I often had the feeling when he talked that he had never owed man a cent, and that he'd never done a mean thing in his life.

**HE LIKED TO TALK**, his eyes would go dreamy and squinty as he told us about Pauline Johnson. He'd say, "she was a little like you, maybe a little heavier." Indicating with his hand her height as about to his waistline, "but she was little, with soft black eyes." Or he'd recall the time he was made a blood brother by the Ojibwa people, and that seemed to be the most precious and real happening in his whole life.

**I REMEMBER** when he sent the story in, the mounting tension I felt as I read the story for the first time, and even after reading it through three or four times. It was a four-day ceremony, climaxed when his sponsor Chin-ah-ka and White Eagle exchanged a piece of scalp the size of a 50c coin.

Evening Swatlon, wife of Chief Chin-ah-ka gave George Thomson his name.

**"OUR BLOOD-BROTHER** is from the pale face race, the first part of his name is for them. His Indian name is for the monarch of the air. That bird that takes nothing from the earth except what it needs—that bird that spreads its wings and soars to high places, that it may be near the Living Spirit. May your life be long and happy wherever you may be, White Eagle."

I truly think that Evening Swatlon predicted a long and happy life for White Eagle.

**I DID NOT KNOW** White Eagle before 2½ years ago, but he came regularly to the office and liked to spend a couple of hours on an afternoon. So often I wished we mortals didn't eat three meals a day regularly (which required me to get home at a certain time) or

# Canada and U.S.A. Exchange Greetings

By CANON E. AHENAKEW

Among those who participated on the "Bacone Hour," Thursday evening, June 9, were Canon E. Ahenakew of Kinistino, Saskatchewan; Rev. Robert P. Chaat, past president of the National Fellowship, of Comanche Mission, Lawton, Oklahoma; Miss Pauline Chaat, also of Lawton, and Mrs. Percy Tibbetts of Cannon Ball, N.D.

These furnished an all-Indian radio program which attracted many listeners and a favorable reception. Miss Chaat and Mrs. Tibbetts furnished the music; Mr. Chaat explained the origin and purpose of the National Fellowship, together with high-lights from the Bacone Conference, while Canon Ahenakew in graphic, picturesque language gave the "Greetings from Canada."

**"I WAS ASKED** to give greetings from Canada; I can do this in part. I was authorized by some Indian Bands to bring along their good wishes to the Conference, especially to the Indian members, and I now do so with much joy.

"There is one thing I have noticed specially in this Conference; it is the friendliness of the people of this great nation and that means much to strangers who come from another land.

"I have talked with Indian men representing several different tribes. I have found one tribe whose language approximates mine. I have been very friendly with our noble and rather dreadful enemies of old days, the Sioux. Eighty years back I would have been foolhardy to have come to this place alone and unarmed. I would have found no peace, unless it were the kind of peace indicated on tombstones of graveyards by the three letters, R.I.P. (Rest in Peace!)

**"HOWEVER**, I find no traces of antagonism in me as I clasp their hands, my feelings are sympathetic rather than antipathetic. A belief in the Saviour of mankind, common to both of us, has done the miraculous thing in that it has wiped out completely a natural dislike which, in the old days, must have been deep-rooted—and has allowed to blossom once again that brotherly feeling which naturally spring from a common racial

that paper work didn't require so much detail, because here was rich history aching to be told. But besides articles appearing in The Mountaineer and The Native Voice, many of his stories were brought to life over CJOR by Dick Diespecker.

I do think that living to see the vote granted in B.C. to Indians was happiness to White Eagle. He had worked a great many years towards a better deal for his friends as a race. Yes, I think Evening Swatlon was right.

origin.

**"FELLOW INDIANS**, you have here a body of white people who are most anxious to give you that help which you need at this stage of your advance. That is a wonderful asset, and one which we should appreciate to the full.

"I was proud to listen to some of the prominent Indians take part in this great Conference. It reassured me in the belief that there is still a great store of latent vigor in our race, needing only suitable conditions to bring it into operation. I can see a day when the Voice of the Indian will again be heard in our land.

**"LET US THEN GO** forward with courage and grim determination—going from strength to strength, workers together and with Him. In our efforts our Lord must have His rightful place as we rear up our national life—for unless the Lord build the house their labor is but in vain who build it."

Jimmie Knox, Fort Rupert, is on the Fraser at Steveston fishing with his gillnetter "Mimie".

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# Drums Beat Across The Border

By HOWARD LYLE LA HURREAU

In North Western Peru, South America in the Valley of Viru (VIRU) 2 years ago was uncovered an aid civilization of Machica (MOCHICA).

Very little was known of the Machica until 1946-47 when the Institute of Andean Research really dug into the dusk of the past. In Western Peru the earth is cut up into little river made valleys each shut away from its neighbors. In each several Cultures bloomed and died and had to grow very strong before it could spread beyond the walls of its little world no doubt many never passed the early stages, but the Machicas grew strong and moved out to Conquer its near neighbor tribes and replaced the Gallinazo (GALLINAZO) people or culture. The Machicas built out of adobe bricks and worked some metals and like the Gallinazo peoples made beautiful vessels.

Because of the arid climate when the buried ruins were uncovered, there were found Corn-cobs, beans, squash, peanuts and cloth. The finding of cloth an article which was unknown in most of the world in their days proves the Machica were well advanced on the culture road.

## POTTERY JARS

Many of their pottery jars have pictures of their home life, war

parties, and field work, so we know a great deal about their culture and how they influenced the Indian people who followed them on the American stage.

The League of the Tiahuanaco (TIAHUANACO) were next to rise up and build their civilization on the culture of Machica. All these cultures were built one upon the other like steps and reach far back into our races past each added to the cultures it over-ran and gave rise to new ideas and cultures found here by the Europeans.

Through trade the people of Machica were able to give their ideas to the peoples of North America as gods made by them moved up the coasts to Mexico and no doubt our West Coast tribes. Of course this trade worked both ways and today's diggers uncover tools, beads, and pottery that was made as much as 2000 miles away so it is difficult to say who was the inventor of many of our basic cultural traits.

## COPPER VALUABLE

Copper and its various tools and ornaments was valued very much by our race and was traded from

Alaska to the tip of South America thus we were linked together.

There are 8 cultures known to have existed in this area the GUANAPE, COASTAL CHAVIN, SALINAR, GALLINAZO, MOCHICA, TIAHUANACO, CHIMU AND INCA. All of whom let their stamp upon the modern men of today in Peru and our whole race in general. However it is my belief our North American tribes were little influenced by any of the cultures after the Tiahuanaco Culture fell. For by that time Mexico was sending her Children North and her traders carried up many of the ideas and culture to be found in the U.S. and Central Canada.

It is interesting to note how the arrow beads change and become more deadly and how pottery became finer and more artistic from ideas borrowed from races miles away unseen and unknown to the borrower.

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## MODERN MISSES AND ANCIENT LORE

Bevy of Beautiful Misses, competitors for the title "Miss P.N.E." meet the University of B.C. Thunderbird and "Tsi-kumi, the Great" at Brock Hall, University of B.C. This Totem, which was presented to the Alma Mater Society by Chief William Scow, President of the Native Brotherhood of B.C. was made and given to the University by famed Totem Carver Ellen Neel, on behalf of the Native people of this Province. The Totem is viewed daily by visitors from all over the world, and has created a real and beneficent interest in the Indian people. Our thanks are due to Ellen Neel and her husband Ted for their real foresight.

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# Bacone College

Acting under the auspices of the M.S.C.C., I had the pleasure of attending the Conference of the National Fellowship of Indian Workers held June 6th to 11th, in Bacone College, four miles out of Muskogee, Oklahoma, U.S.A.

Almost half of the 206 Indian Workers registered were of Indian blood; 25 different tribes were represented. A spirit of brotherhood was much in evidence amongst the Indians and white people who took part in the splendid programme which had evidently been drawn up with much care.

I am not however, giving an account of the proceedings at these meetings but I want to speak of the institution, Bacone College, which placed all its resources at our disposal.

Oklahoma, I am told, has a great number of Indians within its borders. Muskogee, a city of some 30000 has been called 'the Indian Capital of the World'.

Bacone is a College which prepares Indian boys for entrance into any University in the United States should they plan to go on with their studies; otherwise they 'finish the boys off' with special courses in commerce, welding, Arts and Crafts, cabinet making; lately agriculture and allied vocational courses have been added.

Seventy years ago, a man named Almon C. Bacone with the help of Dr. D. Rogers and Dr. Morrow, established the institution under the sponsorship of the American Baptist Home Mission of New York. The land was donated by

the generous Creek Indians. "A Christian School planted in the midst of a people becomes one of the most powerful agencies in the work of civilization."

The Founders knelt at a certain spot before starting to build. There is now a stone pulpit with a large open Bible which marks the approximate spot where they prayed to dedicate the school to be, to God's service.

There is a large Chapel with a stately spire which can be seen from any vantage point in Muskogee or surrounding communities.

The College is supported by the Baptist Societies, invested funds, fees and gifts. There are several capacious stone-buildings arranged in the form of a large square; beautiful lawns with stately oaks here and there present a parklike appearance.

There is accommodation for 300 students. The maximum cost of attending the College is \$535 per annum but with work so arranged and allotted, the boys are able to work this down to \$125. The military people gave a large building to the school which has now been turned into a splendid gymnasium.

There is also a building, McComb Memorial Hall, a three-storey one which is entirely devoted to Art.

It has exhibit salons and workshops. It contains colorful curios, art pieces, ceramics and items of rare and almost priceless value. The gigantic fire-place, contains stones from scores of Indian scenes of historical interest. The building speaks of the glory that is Indian culture.

Boys come from all over the United States, some from Canada, Central America and Mexico. The effect of the school on American Indian life cannot be measured.

The graduates I saw were all fine men. They are proud of their Alma Mater, there is splendid esprit de coeur amongst them. I frequently heard the expression, 'the Bacone way' used.

While the institution is run under the patronage of the Baptist Church, children of any denomination are accepted and welcomed. There is no effort made to proselytise. All, however, are required to know the Scriptures.

It is a great institution. Students have represented 37 tribes. Many of course have been helped financially by people who were interested in them. "Baconians are Indians", said one, "they are more than that, they are Americans".

## Fish Packer Merlamac II Loses Race With Stork

IN THE EARLY hours of that bright morning of August 12th, a young prospective father in the person of Simon Hopkins was worried about the condition of his attractive wife Eva and appealed to the manager of the Klemtu Cannery to consign a fast boat to transport her to the hospital at Bella Bella about 50 miles south of Klemtu. As this was a maternity case and would be a race against time it was readily decided that the Merlamac II challenge and encounter the Stork. But in spite of the seamanship and mastery of navigation of that season skipper, Captain W. Rainsforth and private owner of the vessel and the powerful output and drive of her 85 H.P. Caterpillar diesel engine she was no match for that speedy stork on wings that delivers a native baby, and the husky baby boy was born on her decks. Luckily enough our local midwife Betsy Barton was escorting the patient otherwise the crew of the Merlamac II would have been forced to become Doctors and Nurses by the spur of the anxious moment. Anxiety and tense moments were encountered by friends and relatives of the young couple as we listened to the progress of the mother and baby over the air waves and after all the excitement is over, we are happy and rejoice that a new member of our tribe arrives safe and sound.

THIS WAS all in a days work for Captain W. Rainsforth who also loses a battle with the seas last fall in the Gulf of Georgia and the old Merlamac sunk under him with a load of salmon, crossing from the fishing grounds around Nanaimo. This encounter with the turbulent seas also learned him a lesson and under his personal supervision the new boat Merlamac II is build higher so she would not sip water and sink again. Man will always learn his lessons the hard way.

William Freeman

Dear Editor:

ENCLOSED YOU will find a copy of the activities of the recent visit of Doctor Barclay, and also a picture of the young man who painted five lovely Indian designs for the B.C. Packers Cafe here at Namu. Mr. Stephen Hunt, of Bella Bella, age 23 years, a graduate of the Alert Bay school hope to see more of his work in the near future.

A BENEFIT DANCE was held by the people of Namu in aid of the Bella Bella Hospital in which over three hundred dollars was taken in. Many thanks to the officials of the B.C. Packers at Namu.

We are here again, a number of girls of various places Skidgate, Massett, Hazelton, Port Simpson and Kitkatla. 'GWEN COLLISON'



SOPHIE TUCKER, Broadway's own "red-hot baby," will be known as Ka-Ge-Ja-Waks, "Princess Sifting the Flowers," by Six Nations of Brantford, Ontario, who so honored her in the month of the Honey Bee Moon. Left is Chief Little Bear. He and his wife are known to their white friends as Mr. and Mrs. George Green in private life.

# Cannery Workers' Agreement -- 1949-1950

This Agreement entered into between the Salmon Cannery's Operating Committee, the Party of the First Part, hereinafter referred to as the COMPANY, and The Native Brotherhood of British Columbia, the Party of the Second Part, hereinafter referred to as the BROTHERHOOD.

WHEREAS: It is the intent and purpose of the Parties hereto that this Agreement is to provide orderly collective bargaining relations between the Company and the Brotherhood; to secure a prompt and equitable disposition of grievances and to eliminate interruptions of work and interference with the proper operations of the Company's business, and to maintain mutually satisfactory working conditions, hours and wages for the employees covered by this Agreement and the Supplementary Schedule hereto.

WITNESSETH: The Parties hereto mutually agree with each other as follows:

## Article I

The Company recognizes The Native Brotherhood of British Columbia as the representative of the Native cannery workers who are classified in this Agreement and who are members of The Native Brotherhood and who have designated The Native Brotherhood as their collective bargaining agency.

## Article II

### Working Conditions

#### Section 1:

No employee shall be required to work over five hours in any one shift without being relieved for meals except where by mutual consent between the employees and the Company management it is found desirable to extend this limitation to process small quantities of fish, thus obviating the necessity of returning to work after the meal period.

#### Section 2:

The Company shall maintain hot and cold shower bath facilities in all plants, with the exception of those located on the Vancouver waterfront. The employees shall tender full co-operation in maintaining such facilities in a clean and sanitary condition.

#### Section 3:

The plant committee and the local management shall co-operate with a view to maintaining housing accommodation in a clean and sanitary condition and here also the employees shall co-operate in maintaining the cleanliness of such accommodations.

#### Section 4:

There shall be at least ten (10) consecutive hours of rest in every twenty-four (24) hour period except in emergency conditions.

#### Section 5:

Wages shall be paid to employees

semi-monthly and no wages can be withheld from the employee except for legal cause or as otherwise provided for in this Agreement. A full statement showing total earnings and deductions shall be issued to employees with each pay cheque.

#### Section 6:

(A) The Company agrees to supply knives, cotton gloves, two uniforms, caps and one good oiled waterproof apron to employees whose work require this clothing. When requesting replacement the employees must return the worn-out equipment.

(B) It is agreed that employees shall launder their own uniforms and suitable laundry facilities are to be provided at out-of-town plants for cleaning uniforms.

#### Section 7:

It is agreed that the Company is bound by the provisions of the British Columbia Workmen's Compensation Act.

#### Section 8:

Employees when not doing work covered by their own classification shall do such work as instructed by the management. If the employee is assigned to work of a higher classification for a period exceeding one day, he or she shall receive the rate of pay of the higher classification for the period so employed. Likewise, if an employee is assigned to work of a lower classification for a period exceeding one day, he or she shall receive the rate of pay of the lower classification for the period so employed.

#### Section 9:

(A) Time and duration of meal periods shall be arrived at in consultation between the plant committee and the local management.

(B) When, because of emergency reason, a meal period of less than one-half hour is given, employees shall be paid for such meal periods. In the calculation of such pay for employees on piece work 80c per hour shall provide the basis.

#### Section 10:

A relief period of ten minutes in the morning and ten minutes in the afternoon shall be allowed to all employees classified in this Agreement and the Supplement hereto without pay deduction.

#### Section 11:

The plant committee shall co-operate with and assist the management in the maintenance of Company regulations.

## Article III

### Check-Off

The Company agrees upon receipt of signed authorization from any employee who is or desires to be a member of The Native Brotherhood of B.C., to deduct from the earnings of such employee dues and initiation fees payable to the Brotherhood in accordance with the written assignment received

and to transmit by cheque regularly each month to the Secretary-Treasurer of The Native Brotherhood of British Columbia at Vancouver, B.C., the full amount of monies so deducted and to continue to do so until such time as the employee in writing revokes the authorization.

## Article IV

It is definitely understood that neither the Company, superintendent in charge, or any agent or employee of the Company, nor The Native Brotherhood, or any delegate of the Brotherhood, has the power or authority to change the provisions of this Agreement.

## Article V

### Hiring

At time of hiring, when possible girls with previous experience shall be informed of the classification under which they will work. It is understood that the Company shall not be required to hire inexperienced girls under specific classifications. Such inexperienced girls shall be informed, however, of the nature of the work and of the classifications which are still open.

## Article VI

### Transportation

#### Section 1:

The Company shall be responsible for two-way transportation from the employee's permanent place of residence, providing the employee stays the full operating season, or completes the work for which he or she was engaged.

#### Section 2:

The Company shall be responsible for one-way transportation from the employee's permanent place of residence provided the employee works for two and one-half months or more.

#### Section 3:

Should an employee quit of his or her own accord, or be discharged for just cause, within two and one-half months from his or her arrival at the plant, the employee shall be responsible for all transportation costs.

#### Section 4:

Employees travelling for personal reasons shall pay their own transportation costs.

#### Section 5:

Employees travelling in their own gas boats shall receive a gasoline allowance in lieu of transportation costs, and such allowance is to be in accordance with the terms of the above Sections.

## Article VII

### Vacations

Paid annual vacations for employees covered by this Agreement shall be on the following basis:

#### Section 1:

One day for each month of 19 hours.

#### Section 2:

Each unit of 192 hours shall be cumulative but shall be within the span of a calendar year (January 1st to December 31st).

#### Section 3:

An employee must work a minimum of six (6) months (1,152 hours) to qualify for vacations on the basis of Section 1.

#### Section 4:

Employees who work less than 1,152 hours shall receive vacation on the basis of one-half day with pay for each unit of 192 hours.

#### Section 5:

Overtime hours worked shall apply in the calculation of hours worked for vacation periods, being understood that when vacation pay is calculated on a percentage basis of earnings, overtime hours shall be considered for the purpose of such calculation of straight time hours.

#### Section 6:

In the calculation of hours for vacation credits, the time shall be figured to the nearest one-eighth day.

#### Section 7:

The time of year of vacations for individual employees shall be by mutual arrangement between management and the employees.

#### Section 8:

Under the terms of this Article no vacation with pay shall exceed two weeks (10 full working days and two Saturdays).

## Article VIII

### Wages, Hours and Special Conditions

#### Section 1:

Wages—The wage scales set hereunder are the minimum scales for the listed classifications:

(A) HOURLY RATES—SALMON HERRING AND PILCHARD

Classification	Hourly Rate	Overtime Rate
Slimers, Washers,		
Lineworkers	\$.80	
Filling Machine		
Feeders	.83	
Index Feeders	.80	
Warehouse and Can		
Loft Workers	.73	
Labelling Machine		
Operators	.85	
Box Lidding Machine		
Operators	.85	
Packing Room		
Machine		
Lineworkers	.78	
Herring and Pilchard		
Line Punchers	.85	
Salmon Line		
Punchers	.80	
Hot Patchers—		
Herrings or		
Pilchards	.85	
Butchers	1.00	
Beginners		



(first 48 hours) — .70	1.05
usual Labor	
(Male) — .95	1.42
<b>PIECE WORK RATES—HAND FILLING SALMON</b>	
per case of 96— $\frac{1}{4}$ -lb. flats — 22.8c	
which is the equivalent of \$12.44 per ticket of 150 trays of 35— $\frac{1}{4}$ -lb. flats.	
per case of 48—1-lb. tails — 16.6c	
which is the equivalent of \$12.44 per ticket of 150 trays of 24—1-lb. tails.	
per case of 96— $\frac{1}{4}$ -lb. flats — 20.9c	
which is the equivalent of \$13.07 per ticket of 150 trays of 40— $\frac{1}{4}$ -lb. flats.	
<b>PIECE WORK RATES—HAND FILLING HERRING AND PILCHARDS</b>	
per case of 48—1-lb. ovals — 13.0c	
per case of 48—1-lb. tails — 15.3c	
per case of 96— $\frac{1}{4}$ -lb. ovals — 21.0c	
<b>PIECE WORK RATES—HEADING HERRING AND PILCHARDS</b>	
per machine—heads only — 8.2c	
per box of 70 lbs.	
per machine—heads and tails — 9.0c	
per box of 70 lbs.	
Where two operators are employed on one machine (two shall be the maximum number to be employed on one machine) the total output shall be equally divided.	
Hand heading — 16.4c	
per box of 70 lbs.	
At plants where old style heading machines are used the piece work rates shall be adjusted in consultation between the shop steward committee and the management, in such fashion that workers on such old style machines shall have the opportunity of earning equal pay with workers on modern machines.	
<b>SUNDRY CANNING OPERATIONS</b>	
Hourly rated workers employed on all types of sundry canning shall be paid on the same basis as hourly rated workers on salmon, herring or pilchard, it being understood that, with the exception of beginners, the minimum rate for lineworkers shall be 80c per hour, with the differentials as listed in (a) for the various classifications being applied, where such classifications are employed.	
Anchovies and Kipperd Snacks	
It is agreed that those engaged in the canning of Anchovies or Kipperd Snack shall be paid on an hourly basis unless by mutual agreement piece work rates are substituted.	
Clams	
By mutual consent of both parties a piece work system for the clam operations may be instituted.	
<b>PIECE WORK OVERTIME</b>	
Employees on piece work shall receive 40c per hour in addition to their piece work earnings for all overtime hours worked, such overtime to be as set out in Section 3.	
<b>Section 2—Sundry Work (Male)</b>	
Longshoring, for the purpose of this Agreement shall be defined as	

follows:

- (A) 1. The loading or unloading of packers, coastal vessels, scows or barges of goods or materials other than raw or frozen fish.
2. Loading or unloading means the handling of such goods directly into or out of the vessel, scow or barge, or directly into or out of the ship's sling.
3. Longshoring, as herein defined, does not apply to those engaged in duties specified in other Brotherhood - Company agreements covering work of a similar nature and shall not apply to any employees engaged in the handling of fishing gear such as nets.

**Rates:** A. All employees paid on an hourly basis shall receive \$1.17 per hour for longshore work done during the regular working day. For longshore work done during overtime hours as set forth in this Agreement they shall receive \$1.75 per hour.

B. All employees paid on a monthly basis shall receive either \$1.17 per hour or their regular overtime hourly rate, whichever is the greater, for longshore work when done after the completion of the regular working day.

C. The longshore rate shall not apply when the period so engaged is less than one hour, except when such work is done at the completion of the regular working day. If over one hour is spent at longshoring the total period so employed shall be paid for as set out in A. and B. above.

(B) In those instances where Native workers are employed at any recognized trade or occupation, the going rate shall be paid provided the plant manager agrees that the Native worker is fully qualified for such trade or occupation.

#### Section 3—Hours of Work and Overtime.

The hourly rated classifications set out in this Supplement shall receive overtime at the rates set out against the respective classifications in the following instances:

- (a) For all hours worked in excess of 8 hours in any one day.
- (b) For all hours worked after 12:00 noon on Saturdays and for all hours worked on Sundays, except when the Company shall, because of the volume of work or other emergency condition, specify and allow 36 consecutive hours of rest between Saturday a.m. and Tuesday p.m.

(c) For all hours worked on the following statutory holidays and for any other days that may be proclaimed British Columbia statutory holidays within the meaning of the "Factories Act" during the term of this Agreement:

New Year's Day, Good Friday, Empire Day, Dominion Day, Labor Day, Remembrance Day, Thanksgiving Day, Christmas Day, Boxing Day.

(d) The time of commencement of the work day shall be designated by the local manager.

#### Section 4—Call-out and Stand-by Time.

(A) If an employee is notified to report for work and does so, said employee shall receive a minimum of four (4) hours time.

(B) If an employee is required to stand by waiting for the cannery operations to commence after being notified to report for work at a given time, said employee's time shall start one (1) hour after reporting for work.

(C) In the calculation of pay for "call-out" time or "stand-by" time, 80c per hour shall form the basis of pay for employees engaged at piece work.

(D) "Call-out" and "stand-by" time shall not apply to up-coast and West Coast plants.

#### Article IX

The company reserves the right to cease operations at any time when deemed necessary and is thereby released from its obligations under this Agreement while closed down, and not less than forty-eight (48) hours' notice in writing shall be given to the employees, such notice to be posted in a conspicuous place at the plant. In the event of such closedown employees shall be given transportation home, in accordance with Article VI, upon request.

#### Article X

##### Grievance Procedure

##### Section 1:

The Company agrees to recognize a plant committee to be designated by the members at each plant. It shall be the duty of the plant committee to see that the members of The Native Brotherhood in that plant observe this Agreement and to see that the rights and interests of such members in this Agreement are protected. In the event that a grievance or dispute arises, every effort shall be made by the plant committee and the local manager to settle it. If the grievance or dispute cannot be settled locally it shall be referred to the representative of The Native Brotherhood and the Company.

##### Section 2:

Any dispute arising out of this Agreement which cannot be settled by The Native Brotherhood and the Company shall be referred to a committee of one representative of the Brotherhood and one representative of the Company and one disinterested party satisfactory to both the Brotherhood and the Company for settlement. There shall be no stoppage of work or slowdown of work and no lockout during the period of settlement. In the event of any dispute not being settled satisfactorily, either party or both may have recourse to the governing laws of the Province of British Columbia, or Dominion of

Canada, whichever take precedence, and the regulations covering the continuance of operating shall apply.

#### Section 3:

There shall be no strikes, lock-outs, slowdown or stoppage of work during the period of this Agreement by the employees, groups of employees, or the Brotherhood, without first cleaning up all the fish being on the floor and in the bins, and any fish being loaded or unloaded at the Company's premises.

#### Article XI

It is mutually agreed that the Networkers' Supplement signed in Vancouver, B.C., on August 1st, 1949, between the parties hereto is hereby incorporated to form part of this Agreement and the general terms and conditions set forth herein shall apply.

#### Article XII

##### Termination or Revision

This Agreement shall be in full force and effect from April 16, 1949, until April 15, 1950, and shall be continued thereafter unless notification in writing is given two months prior to April 15th of any year by either party desiring to change or modify any portion of this Agreement, or to terminate the entire Agreement. Such notice, where the request is made for the modification or change, shall specify the exact clauses in which the modification or change is desired and subsequent negotiations shall be confined exclusively to such requests. Negotiations shall commence as quickly as possible following receipt of the two months' notice of modification.

IN WITNESS WHEREOF the said parties hereto have hereunto set their hands this 1st day of August, 1949.

#### SALMON CANNERS' OPERATING COMMITTEE:

Party of the First Part on behalf of the Company listed and appended hereto.

E. W. HARRISON

D. F. MILLER

J. McDONALD

#### Representing:

Anglo-British Columbia Packing Co. Ltd., British Columbia Packers Limited, The Canadian Fishing Co. Limited, Cassiar Packing Company Limited, Colonial Packers Limited, Fraser Valley Cannery Limited, Great West Packing Company Limited, Johnston Fishing & Packing Co. Ltd., Francis Millard & Company Limited, National Fisheries Limited, Nelson Bros. Fisheries Limited, North Shore Packing Company Ltd., Queen Charlotte Fisheries Limited, J. H. Todd & Sons Limited.

#### THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, Party of the Second Part.

ED. NAHANEE,

Business Agent for Native Brotherhood of B.C.

# Networkers' Supplement

— 1949 —

## WAGES, HOURS AND SPECIAL PROVISIONS

### Section I

The wage scales set out hereunder are the minimum scales for the listed classifications. Any prior commitments to individuals for rates in excess of those shown in this Supplement shall be honoured.

#### 1. MONTHLY RATED AND/OR MONTHLY GUARANTEED EMPLOYEES:

Classification	Per Month	Per Hour	Hourly Overtime Rate	Minimum Monthly Guaranteed Earnings
Seasonal Net Boss	\$325.00	—	Nil—no control of hours	—
Yearly Net Boss (range)	—	\$1.27-1.50	\$1.90-2.25	\$245.00-290.00
Assistant Net Boss	—	\$1.30	\$1.95	\$250.00
Combination Camp and Net Man (range)	\$245.00-255.00	—	Nil—no control of hours	—
Camp Net Man	\$230.00	—	Nil—no control of hours	—
Qualified Net Man	—	\$1.22	\$1.83	\$235.00

#### 2. HOURLY RATED EMPLOYEES:

Qualified Net Men—temporarily employed on net work	—	\$1.24	\$1.86	—
Semi-qualified net men	—	1.02	1.53	—
Inexperienced net men	—	.87	1.31	—
Semi-qualified net women	—	.85	1.28	—
Inexperienced net women	—	.80	1.20	—

### Section II — Hours of Work

It is agreed that the regular hours of work for all net lofts shall be on the basis of a forty-four (44) hour week.

In the Vancouver & District area, however, by mutual consent of the management and the Shop Steward Committee of the individual plant, it may be determined to work in such net lofts on the basis of a forty (40) hour week during certain periods of the year. Should this work week be adopted, the monthly wage rates for the occupational classifications shall be as follows:

Classification	Per Hour	Hourly Overtime Rate	Minimum Monthly Guaranteed Earnings
Yearly Net Boss (range)	\$1.27-1.50	\$1.90-2.25	\$224.00-264.00
Qualified Net Man	\$1.22	\$1.83	\$215.00

It is further agreed that in the event of a forty (40) hour work week as set out in this Section for the Vancouver & District Area being adopted, hourly paid employees shall receive multiple overtime rates only on the basis set out under Section III of this Supplement.

It is also agreed that in the Vancouver & District Area an average forty-four (44) hour work week may be worked by having alternate forty (40) and forty-eight (48) hour weeks.

### Section III

#### Overtime Conditions

The classifications set out in this Supplement, other than those on a straight monthly rate, shall receive overtime as follows:

1. Hourly rated employees with a monthly guarantee:

(A) Time and one-half for all hours worked in excess of eight (8) in any one day.

(B) Time and one-half for all hours worked after 12:00 noon on Saturdays and for all hours worked on Sundays except when the Company shall, because of the volume of work or other emergency conditions, specify and allow thirty-six (36) consecutive hours of rest be-

tween Saturday a.m. and Tuesday p.m.

(C) When the following statutory holidays are not worked the employee shall be credited with the normal working hours for that day (eight hours Monday to Friday, four hours Saturday).

New Year's Day, Good Friday, Empire Day, Dominion Day, Labor Day, Thanksgiving Day, Remembrance Day, Christmas Day, Boxing Day.

and on other days that may be proclaimed British Columbia statutory holidays within the meaning of the "Factories Act" during the term of this Agreement.

(D) When these employees work on a statutory holiday they shall receive in addition to the hours credited to them under (c) straight time rates for the period so employed on any one of the statutory holidays as listed above and the minimum call-out time shall apply. (See Section III, 3.)

2. Hourly rated employees without a monthly guarantee:

(A) Time and one-half for all hours worked in excess of eight (8) in any one day.

(B) Time and one-half for all hours worked after 12:00 noon on Saturdays and for all hours worked

on Sundays except when the Company shall, because of the volume of work or other emergency conditions, specify and allow thirty-six (36) consecutive hours of rest between Saturday a.m. and Tuesday p.m.

(C) Time and one-half for all hours worked on the following statutory holidays:

New Year's Day, Good Friday, Empire Day, Dominion Day, Labor Day, Thanksgiving Day, Remembrance Day, Christmas Day, Boxing Day.

3. Employees shall be notified on the previous day whether or not they are to report for work.

If an employee is notified to report for work and does so, said employee shall receive a minimum of four (4) hours time at the rate of pay applicable for that day.

Should an employee receive notice that he is not required to report for work and an emergency condition arises requiring his services, he shall not be considered as "absent without permission" (Section VI) because he is unavailable for work.

### Section IV

#### Qualifying Time

Men and women commencing net work for the first time shall be classified as "Inexperienced Net Men" or "Inexperienced Net Women." After one year's employment at net work (one season shall be equivalent to one year) they shall be eligible for classification as "Semi-qualified" net men or women. After two additional years (or seasons) they shall be eligible for classification as "Qualified Net Men" or "Qualified Net Women."

Should instances occur where, in the opinion of the management, sufficient skill and ability has not been demonstrated by an individual employee during the qualifying periods to justify up-grading, such cases shall be referred to the Qualified Net Men or Net Women in the net loft concerned. If, in the opinion of the qualified workers, the employee concerned is entitled to the up-grading, they shall meet as a committee with the management for the purpose of working out a satisfactory solution. If it is found impossible to work out a mutually acceptable solution by this procedure, the case shall be dealt with in the regular grievance procedure.

### Section V

#### Contract Net Work

1. No work on nets, except selvedging, shall be done on a contract or piece work basis, other than by the mutual consent of both parties. It is agreed that should any group of fishermen preparing their seine desire to work on a contract basis there shall be no objection on the part of the Union.

2. It is agreed between the Parties hereto that during the term of this Agreement a survey of con-

tract selvedging rates shall be made for the purpose of establishing for the 1950 season standard rates for all contract selvedging.

### Section VI

#### Absenteeism

Absenteeism without permission shall be deducted from the monthly guarantee calculated on the basis of the hourly rate set forth here, it being understood there can be no deduction from straight or overtime hourly earnings.

### Section VII

#### Special Conditions

1. Cotton gloves shall be supplied by the Company to net workers engaged in stripping seines.

2. In instances where fishermen travel to out of town net lofts their own boats, after being hired specifically to engage in pre-season net work, immediately on the arrival at the plant their wages for the time spent travelling shall be computed on the basis of time allowed for steamer passage and the usual gasoline allowance shall be provided.

3. The Companies agree to recognize and co-operate in the establishment of an individual record book system showing the service and experience of a man or woman engaged in net work.

4. It is agreed that in the case of "Combination Campman and Net Man" and "Camp Net Man" the maximum charge allowable for living accommodation and for supplies shall be \$30.00 per month.

This Supplement is signed in conjunction with the Master Agreement and is recognized as being part of same. All rates and conditions set forth in this Supplement are effective as from April 16, 1949, and terminate in accordance with the Master Agreement.

Signed at Vancouver, B.C., the 7th day of July, 1949.

**SALMON CANNERS' OPERATING COMMITTEE**, Party of the First Part on behalf of the Companies listed and appended here:

R. E. WALKER,  
Vice-Chairman  
J. McDONALD,  
Secretary

Representing:

Anglo-British Columbia Packing Co. Ltd., British Columbia Packing Limited, The Canadian Fishing Company Limited, Cassiar Packing Company Limited, Colonial Packers Limited, Fraser Valley Cannery Limited, Great West Packing Company Limited, Johnston Fishing Packing Co. Ltd., Francis Miller & Company Limited, National Fisheries Limited, Nelson Bros. Fisheries Limited, North Shore Packing Company Ltd., Queen Charlotte Fisheries Limited, J. H. Todd & Sons Limited.

**NATIVE BROTHERHOOD**, Party of the Second Part.  
ED. NAHANEE,  
Business Agent



# The Akwesasne Mohawk Counselor Organization

By AREN AKWEKS

*These young Mohawk Indians have as their objective to give their own people an understanding of the great history of their race and to acquaint white folk with the background of the Indian people. They are succeeding remarkably well.*

ON THE ST. REGIS Reservation, Hogansburg, N.Y., there is an organization composed of young Mohawk Indians. This organization is called the Akwesasne Mohawk Counselor Organization. (Akwesasne is the Indian name of the St. Regis Reservation and means, Where the Partridge Drums). This organization is the first of its kind and was organized to train young Indian boys and girls in the history, traditions and crafts of their people, the Six Nation Iroquois of New York State and Canada.

There has always been a great demand for qualified Indian counselors in the various youth camps scattered over the country. There has never been enough qualified Indians to take advantage of these positions. Many of the young Mohawks have forgotten the great history of their fathers. The Akwesasne Club has tried to correct this weakness. Also besides supplying employment and good contacts for the young Mohawks, the Akwesasne program is making them conscious of their own cultural background. Indian traditions should be given their own rightful and dignified place in the minds of white children. This would help the Mohawks themselves to regain and maintain their place in American life.

ALL WHO HAVE visited the meetings of this organization, or those who have seen the young members perform have shown great interest in their work. The Senior Counselors, who are the leaders of the organization, are those who have had experience as a counselor in a boys' camp. Without exception these counselors have found out that the young white children in the various camps have not a good impression of the old Indian.

It is interesting to hear the questions asked them by young white children who have never seen a real Indian and know of the Indian only through "Wild West pictures and fiction books." The following is an example of the kind of questions asked: "Do the Indians still grow feathers in their hair?" Why do the Indians burn people at the stake? Do the Indians eat raw meat? Why don't the Indians ever take a bath? Did you ever scalp anyone? Do you live in a wigwam? Why are the Indians so cruel and savage?" etc.

Naturally, the Indian counselors would like their young white brothers and sisters to have a better impression of their forefathers. The white children need a knowl-

edge of the true history of the old time Indian people. For some reason this truth has been hidden from them.

THE YOUNG MOHAWK counselors are taught to be proud of the great men of their history. They revere their forefathers and they want the white children in the different youth camps to respect them and to know of them in their true light. Therefore, one of the first aims of the organization is to present in a just light a true history of the race, to acquaint junior counselors with the true facts on life of their forefathers so that they can pass this knowledge on to the white campers.

Experienced Indian counselors have found out through counselor work that the young white boys and girls are eager to know the truth about the Indian, as well as to learn Indian customs and crafts. It is a Mohawk counselor's duty to point out to these children that an Indian is a human being, no better, no worse, than his white brother.

Children have left camp after getting training from an Akwesasne counselor, with a different impression. It works both ways. An Indian counselor also gets a better impression of a white man because the Mohawk meets a good class of white boys in youth camps.

Without thought of reward, save the satisfaction that they are helping the young people of their race, the Akwesasne Club leaders have been working hard to familiarize their young charges with Iroquois history, camp life, oral study and camp counselor work in general.

THE AKWESASNE counselors have been successful and many have taken advantage of the opportunities afforded them. They have been in contact with directors and counselors who in general are college students or graduates and who are selected because of their abilities. Because of special interest that campers have shown in the Indian counselors some have had an opportunity to meet parents who have taken an interest in them, and many of the counselors have secured jobs and scholarships.

There are certain high principles of character which organizations, such as the Boy Scouts, try to form among their members. The Counselor Club also has rigid standards up to which the members are encouraged to live. Members of the Mohawk organization are ever on the alert to show appreciation to any individual or organization who

DEAD WITH 20 OTHERS aboard R.C.A.F. Canse aircraft in flight from Churchill to Winnipeg was Miss Constance Beatrice of Brockville and Toronto, pretty young physiotherapist, who went to Chesterfield Inlet, where this picture was taken, to aid polio stricken Eskimos.

GREATER LOVE hath no nurse than this, that she lay down her life while in charge of her patients. WE of "THE NATIVE VOICE" with saddened hearts, extend our deepest sympathy to the bereaved ones, and we mourn with them!



has done anything for the good name of the old time Indian.

Because of the great work that Tom Cook of Ticoneroga has done for the Indian, through his annual Indian pageants, the Mohawk warriors have tried in every way to promote this worthwhile project.

MANY LETTERS OF appreciation have been sent to writers of worthwhile Indian books and articles thanking the authors for telling the true history of the old time Indian. Members of the organization have presented authentic Indian programs in many different schools and public places. They have become well known and have been called upon by other Indian reservation groups to help celebrate Indian events.

Within the last year, the aid of the Akwesasne group has been sought by the Tonawanda Senecas, Six Nation People at Ohsweden, Ontario, Tuscarora Indians, Indians of New England, Deseronto Mohawks Maniwaki, Algonquins and Wisconsin Oneidas and the club has responded. Whenever possible the Mohawks try to aid their brother Indians free of charge because they believe in that way. While the Akwesasne programs are interesting and entertaining they also throw a different light on Indian life than is pictured by most of the dramatic movies and books of fiction.

THE AKWESASNE CLUB has written several Iroquois history and culture pamphlets. The

purpose of these pamphlets is to teach the Iroquois culture to the young people of the Six Nations as well as to those white people who are interested in knowing real Iroquois history and traditions. A price list of these pamphlets may be secured by writing to the club at Hogansburg, N.Y. Members of the organization also turn out a weekly newspaper that deals on Indian news today and history of the past.

INSTEAD of winning merit badges such as the Boy Scouts win, the Mohawk warriors win honors in the form of feathers or small circular leather pieces that have on them a symbol telling the other members how the warrior won the honor. There are over three hundred different ways that a member can win honors, each of these having its special Indian symbol. These awards are tests selected by the Senior Counselors tests in physical development, Indian history, lore, home crafts, camping, oral work, etc. and through earning these awards, a warrior secures his training to be a counselor.

WE PLEDGE allegiance to true Indianhood and will never allow the good name of our ancient forefathers to be trampled into the dust. We turn back four centuries for our example and act according to the uprightness displayed by our ancestors at that time. Let us honor and revere the memory of them by setting a good example.

# LITTLE PINE SCHOOL

We feel that the story of Little Pine School will give encouragement to our people with its fine record of many of the pupils who attended the school. Miss A. L. Cunningham kindly gave me the little story and showed me many lovely letters from the Chief and his people, giving her news of the progress and life of the different pupils. Letters showing the great love and lifetime friendship that exists between the chief, teachers, and pupils. In these days of trouble and unrest, to read this little story leaves one with a feeling of peace and kindness.

—Publisher.

*O Little Pine, I think I see  
The far Blue Hill and western sky  
That glows with orange, red and gold,  
While purple mists o'er campfires lie.*  
—I. M. Faithfull.

WHERE is this Little Pine Reserve, with its Blue Hill, green roofed school and white church? To many of our friends in church and state, it is only a name. It is hoped that it will become a real and interesting place to all who read this story.

The earliest register in the school is dated July, 1909, and lists 17 children. From then, until 1920, the school seems to have struggled along with the attendance varying from 17 to 0. The records are incomplete and the only teachers mentioned in that period are A. E. Butcher, O. Wuttunee, Rev. W. H. English, Rev. M. B. Edwards and Miss Coates. On September 30, 1920, the school was closed for non-attendance and remained so for two and one-half years.

During this period, the children of this beautiful valley had no schooling. The Reserve is situated on the Battle River, about 42 miles west of Battleford. To the east of the Reserve is Cut Knife Creek, where a battle took place during the Rebellion of '85. On a hill overlooking the wide countryside stands a memorial cairn commemorating this battle.

Little Pine Reserve is a valley running east and west, where each changing season brings its own beauty. Sunrises and sunsets are remarkable, the stars and northern lights inspiring. The background for the little brown or whitewashed muddled homes scattered here and there is a line of low hills on the north and south sides of the valley. The highest point, the Blue Hill, gets its name from its deep shadows, and is a landmark for miles around.

## THE FIRST STEP

INTO this valley about 1922, came the Rev. Edward Ahenakew (now Dr. Edward Ahenakew) to attend a meeting of the League of Indians in Canada. After the meeting, some of the men took him to see the school buildings. They were a most desolate sight. The Indians mentioned their regret that their children were growing up without any education. At last they them-

selves realized the desirability of a school and asked that it be re-opened.

Archdeacon Mackay was approached and, though well over 80 years of age, was determined to make the re-opening of this school the last effort of his life. Dr. Duncan Scott permitted the Archdeacon to re-open the school on the condition that he (Mackay) would finance it for the first year, with the understanding that, should it be a success, the Indian Department would take it over and reimburse the Archdeacon. This was done, and by the end of the first year the Government took over the responsibility. We have found that the Indian Department is always anxious to co-operate when it is shown results.

At that time, Little Pine was called the most backward Reserve in the agency. It is still a very small reserve and has no timber, no game, very little hay and good farming land, and white towns are close, but the people themselves, as a whole, have so improved and progressed that it seems our reserve no longer deserves that reputation. This change has been brought about principally through the influence of the school.

On January 3, 1923, Little Pine School was re-opened with Miss A. L. Cunningham as teacher, and 26 children attending. By June, 1924, the attendance had reached 40. From that time to the present the number on the roll has rarely been below 30 and 42 at the time of writing.

Archdeacon Mackay lived long enough to see the school a success. At that time there was no church on Little Pine and Canon Ahenakew, who knew the reserve well, secured permission from Bishop G. E. Lloyd to raise money to build a memorial church to Archdeacon Mackay. The result is the beautiful white church built on a knoll several hundred yards east of the school.

## SEVENTEEN YEARS OF SERVICE

DURING the 17 years Miss Cunningham was in charge of the school, she had several assistants. One of these was Miss I. M. Faith-

(Continued on Page 13)



**HOLLYWOOD HOLIDAYERS**—B.C.'s luxury holiday haunt, the Malibu Club on scenic Princess Louise Inlet is a mecca for filmland's great. Here, genial owner, T. F. Hamilton, left, explains the finer points of a totem pole to producer Ken Murray, of "Blackouts" fame; screen star Robert Cummings, behind the pole, and Mrs. Cummings, Larry Hamilton and Captain Frank McCarville, skipper, of the super-yacht Malibu Tillicum, sit in on the session. Courtesy Vancouver News Herald

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## LITTLE PINE SCHOOL

(Continued from Page 12)

full, who came to Canada from England as a Maple Leaf teacher. After teaching in white schools, she came to assist at Little Pine. She was a woman handicapped by a frail body, but gifted with a quiet courage and true faithfulness. She was very spiritually minded and her influence played a large part in moulding the lives of the children in whom she was deeply interested. In her teaching she was painstaking and efficient. She prepared children for Confirmation, helped with the W.A., and in many other ways gave assistance to the teachers and the clergyman. She finally retired in Vancouver, where she died.

Her work can only be fully known by her God—"for of such is the Kingdom of Heaven." Recently her family presented the Little Pine Church with two beautiful alms dishes in her memory. During her years at Little Pine she spent many sleepless nights, looking out over the valley from sunset until dawn. In these long watches she was inspired to write the verses which close this story of the people she loved.

Miss E. Jones did valiant service with her higher grade pupils during her two years at Little Pine.

Another teacher was Miss Beth Steward from Saskatoon. She taught the junior grades and brought a young, fresh atmosphere to Little Pine. The children loved her and she loved them.

Miss F. Colvin, R.N., a never-failing source of strength where the health of the Reserve was concerned, contributed greatly to the general welfare of the community. In her own words, she states: "As Travelling Nurse for the Department of Indian Affairs, Ottawa, my visits to Little Pine were very interesting. This was made so by contacting each home, day school and by the special co-operation of school personnel. Here the clinic of all children and the meeting of women and girls gave me an opportunity to demonstrate my talks dealing with a series of subjects such as sanitation, cleanliness, bathing and care of infants, caring for the sick and preparation of food. The meeting was semi-social in character. Afternoon tea was served while the teachers and myself provided music. Thorough the co-operation of all concerned, the results achieved were most gratifying. The inhabitants of Little Pine should be proud of the graduates of day school, some of whom I have met elsewhere since leaving the Department."

### ARTS AND CRAFTS

**A** TEACHER of recent years was Miss Margaret Armitage, who was in charge of the senior classes for 3½ years. Under her guidance, the children, besides making progress in their studies, developed several lines of handiwork, and took part in organizations such as Guides and Scouts, C.B.L. and J.W.A. Outside of her school activities, Miss Armitage took a vital interest in the handiwork of the women. In 1935, only one woman was doing beadwork of saleable value. By 1938, every woman was making mats, bags, tiny moccasins and other ornaments of superior workmanship and design. The Arts and Crafts Society of Saskatoon provided the market for most of these articles. The self-esteem of the women was high and the men appreciated their skill and industry. The war put good beads off the market and the beadwork had to cease, but the native skill has not died and will show itself again in better days.

Behind these and other assistants was always the guiding hand of Miss Cunningham. On her fell all the worries and decisions concerning the school and the people. Countless hours were spent talking to those who came for advice, dispensing medicines, visiting homes in an effort to keep girls straight or bring together separated parents. But these hours were not spent in vain, for school and home

(Continued on Page 14)

# LITTLE PINE SCHOOL

(Continued from Page 13)

life on Little Pine reached a high level by the time war broke out. The zeal, loyalty and co-operation of the Chief, Councillors and parents contributed in large measure to bringing about this condition. It would have been impossible to build up a good day school without the backing of the Reserve.

The people had come to enjoy a pride in their school and did their best to help it along. They knew the school helped them and their children, and the best way they could back it was to send their children regularly. Many years it took to educate the parents to this way of thinking and to make the children so interested in school they hated to miss. Since this was accomplished, the chief difficulty which besets a day school—lack of attendance—has more or less disappeared on Little Pine.

Through the years most of the "graduates" of Little Pine School have married and settled down to make homes of their own on the Reserve. A few have gone on to higher education. Adam Cuthand is principal of a white school in the south of the province, after spending several years in the army. Stanley Cuthand is the missionary at Lac la Rouge, where he and his wife formerly taught school. Rev. Smith Atimayoo is missionary-teacher on Big River Reserve and Miss Jean Cuthand is a nurse's assistant in the Saskatoon Sanatorium.

For four years during the war, Rev. Ahab Spence was missionary-teacher on Little Pine. He was the first resident missionary since Rev. H. Hughes-Caley, who worked for many years among the people here. Mr. Spence had a heavy task filling both positions but he did his work well because the school carried on in spite of many difficulties and the average Sunday congregation is 60.

In 1947, Mr. Spence resigned as teacher and Miss Armitage (now Mrs. Wm. Sprague) returned with her husband to take over Little Pine School. The contrasts and comparisons with earlier days were most interesting, and on the whole, very encouraging. With only three exceptions, the parents of every child in the school are ex-pupils of the school. This means the parents know what is expected by the school in the way of attendance, cleanliness, behaviour, etc., and their co-operation is splendid. Since Indians have received the Family Allowance, the children bring their noon lunch and the sandwiches, eggs, fruit, and cake in the lunch boxes testify to the progress in home management. Hot cocoa is served by the school.

## PARENTS' DAY

PARENTS' DAY was held at the school last fall and the moth-

ers and fathers were keenly interested in watching their children in school. These parents could understand what the school was doing for and with their children. The cake for this affair was made by two of the older girls, and several others served the refreshments.

There are 42 Indian children and four whites on the roll (1949) and the attendance is quite regular. Several homes that were unstable in past years, are now strong and the parents take pride in their children attending school. The war has had its evil influence on the life of the Reserve as on any other community, but careful guidance on the part of school, church, and state should help to overcome that influence.

There are now two teachers in the school, the second one being Miss Meryl Elliott, formerly of the Nathaniel Institute, Toronto. The last two Christmas concerts given by the children have been attended by crowds of interested friends and relatives. Great is the excitement when Santa arrives to distribute gifts to all, made possible by W.A.'s and Sunday Schools in many parts of Canada.

A good Day School can never stand still but must keep progressing year by year. It must aim at changing the children intellectually, socially and spiritually. The Indian Department is realizing the value of the influence of the Day School on the Reserve and the vast work the teachers can do as the connecting link between home and school. Great progress has been made by Little Pine School in the last 40 years and the Reserve is progressing with it.

After an absence of seven years, a former teacher visiting the school, found in the people the same loyal devotion and pride in their children and their school. They felt a real joy that their loved school had weathered the difficult years through which it had passed and had made a fine comeback. During the first hard years, those in charge of the school were inclined to measure the school's success by the pupils who passed on to higher education, scarcely realizing that the foundation was being firmly laid for a first generation of educated young people with a new outlook. These are the intensely interested young parents of today, who should form an excellent background for an Indian Day School in these times when important history is in the making.

One enthusiastic young graduate of the old school speaks of it as a place where good men will be born. Under the courageous, devoted guidance of Mrs. Sprague, one feels that Little Pine School will make its small contribution towards the betterment of society.

One's thoughts go back to those

first hard years of the school when the beautiful, simple words of Rudyard Kipling's poem were so often used and appreciated by the children:

*Land of our birth, we pledge to thee  
Our love and toil in the years to be;  
When we are grown and take our place  
As men and women with our race.*

*Father in heaven, who lovest all,  
O help Thy children when they call;  
That they may build from age to age,  
An undefiled heritage.*

And now we leave Little Pine Valley where the Big Dipper looks down on the little homes of nearly 250 Crees, their Blue Hill, their fields and trails, their schools and church, and their little graveyard beside the Battle River . . . "for the everlasting right, the silent stars are strong."

## LITTLE PINE

*O Little Pine, I think I see  
The far blue hill and western sky  
That glows with orange, red and gold,  
While purple mists o'er campfires lie.*

*The evening star shines soft and gold,  
It seems to bless us from above—  
To tell us those, whose bodies rest  
Above the river, look with love.*

*Upon the valley where they lived,  
And on the river and the hills  
The white church tower, their school,  
their fields,  
And we look up and love them still.*

*But see the angry glow of fire!  
No! 'Tis the moon that rises there  
And soon will shed a silvery light—  
So, wars shall change to peace most fair.*

*O children whom we watched and  
taught,  
Remember God and work and pray,  
And make the world a better place  
By doing right from day to day.*

*And now the golden sun appears  
Low in the East and climbing fast,  
So in the world the right shall win  
And light and life shall reign at last.  
—I. M. Faithfull,  
September, 1942.*

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# Mohawk Indian Students Complete Educational Tour Through Adirondacks

(continued from last issue)

The Stockade Forest Theatre, the Bark House within the beautiful forest grove, Ka-hon-hes and Indian pageants are living memories to the Iroquois people; of the Kayanerenhgowah! needless to say, the group of Mohawk children received a warm welcome from Tom Cook and his helpers, Harold Roseman and Theodore Kleffel. They left the Forest Theatre very much impressed with the friendship of the honorable men.

pointed out an old blockhouse known as Fort Mount Hope. This was the fort that guarded the portage between Lake Champlain and Lake George. The fort was first fortified in the French and English Wars. After the capture of Fort Ticonderoga by Ethan Allen and his Green Mountain Boys in 1775, the grounds at Mount Hope were again fortified and occupied by American troops. During the year 1776, General St. Clair, then in command of the forces at Ticonderoga, greatly strengthened the fortifications on Mount Hope, making it the most important outpost of Fort Ticonderoga on the New York side of Lake Champlain.

In its entirety the fortifications at Mount Hope once covered more than four acres of land and included a blockhouse, guardhouse and powder magazine. Its greatest single importance was that it controlled the passage between Lake George and Lake Champlain which during the age of conflict in the Great Valley was one of the most important portages in America.

## FOLD WAR CANNON

Among the most interesting relics on display at Mount Hope is an old war cannon raised from a sunken ship on the bottom of Lake Champlain. In the blockhouse are guns, axes, grapeshot, bayonets, shovels, cannon balls and a host of other articles, many of which were found along the outer breast-works of the fort.

Leaving Ticonderoga the group headed south following the western shore of beautiful Lake George, one of the most beautiful lakes of the country. The next stop of historical interest was Fort William Henry at the end of Lake George. This old fort was built by the English back in the French and English Wars and many battles were

fought near this spot.

In Lake George Park the group saw a large monument erected to one of their ancestors, Chief Burning Sky or Chief Hendrick. The Society of Colonial Wars erected this monument to commemorate the victory of the colonial forces under Gen. William Johnson and his Mohawk allies under Burning Sky commanded by Baron Dieskau. Chief Hendrick was a Mohawk of the Village of Canajoharie in the Mohawk Valley. In 1618 the Mohawks and other nations of the Iroquois Confederacy made a treaty with the Dutch of Manhattan. When the English took over the Dutch colony, this treaty of friendship and mutual aid was carried on to the English. The Mohawks, for over 300 years, held fast to this treaty of friendship, their people considering it a disgrace to ever violate a sacred covenant. In no so-called civilized country can one find a parallel of steadfast faith. They fought fiercely and unwaveringly upon the side of the English because of the treaty made so many years before.

## REPEL INVASION

In 1775, 2000 French soldiers under General Dieskau attempted to invade the Colony of New York by way of Lake George. Gen. William Johnson requested and secured the aid of Chief Hendrick and his Mohawks. He also asked and took the advice of the Mohawk chief as to how to defeat the French. The Mohawk chief, at the request of Johnson, joined the English army, which met the French at Lake George. At the battle which took place Sept. 8, 1755, the brave chief and many of his followers were killed. The Mohawks won the fight, however, and saved the infant colony of New York. In sight of the beautiful lake the young Mohawks saw a huge monument erected in memory and honor of this great Mohawk chief and Gen. William Johnson.

The young Mohawks were told that not far from Lake George, on the headwaters of the Hudson River, is a place called Palmer's Falls and that near this place, the Americans, during the Revolutionary War, erected a blockhouse. This was garrisoned entirely by Oneida Indians. At that time, it was the only outpost fort in New York State that the Americans had north of the Mohawk Valley.

Leaving this region the class headed south. On the route they passed Bloody Pond. It was around this little pond that a battle between the Americans and the English was fought. So many soldiers were killed that the waters of the pond actually turned a deep red, hence its name.

Near the town of Saratoga the

group passed a sacred spring known to the old Mohawks and called by them "The Spring of the Great Spirit." This spring was always regarded by the Mohawks as being sacred because of its healing powers. The spring is now known as the High Rock Spring. The first white man to visit this spring was Sir William Johnson in 1767. Gen. George Washington, George Clinton and Alexander Hamilton visited Philip Schuyler at this spring in 1788.

## VISITING ALBANY

The next day, after a restful night in Hotel Wellington, the group visited several places in Albany. Their first stop was to the top of the State Building where a magnificent view of the surrounding country was seen. From there they headed for the State Capitol Building. The most interesting place visited at Albany was the State Museum in the Educational Building. There they enjoyed the large collections of rock formations, birds, animals, eggs, fish, reptiles, fossils and other exhibits of scientific interest. The large Indian collections proved of special interest and several of the objects in the Indian collections came from Indians of the St. Regis Reservation. One wampum belt, known as the Wolf Belt, was owned by old Jim Deer of St. Regis. Among other objects seen in the museum were complete skeletons of whales, mastadons and prehistoric creatures, once living in the regions now called New York State.

Leaving Albany, the group headed west up the beautiful Mohawk Valley to Amsterdam where they were given a warm reception by Mr. and Mrs. Harvey Chalmers. At the Chalmers' home they were given a lunch by Mrs. Chalmers while Mr. Chalmers, historian and author of "West to the Setting Sun," a biography of Chief Joseph Brant, gave them a talk on the history of the Mohawks and their connection with the beautiful valley, once their home.

Mr. Chalmers, an Indian authority, has gathered together all available material on Joseph Brant's life. His book tells of the problems of the Six Nations before and after the Revolutionary War. Mr. Chalmers, a true friend of the Mohawk people, has, through his book, presented the Indian viewpoint in his futile but brave struggle for his homeland. Mr. Chalmers knows many interesting tales about the history of the Mohawk Valley and upon several occasions has showed hospitality to young Mohawks traveling through the valley of their ancestors.

(To Be Continued)

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## Open Letter From Rudolph R. Mitchell

I came across your letter in "True's" the man's magazine. May I ask, just what kind of part is this "League of Nations". I am very much interested. If it is not too much trouble for you to answer my question, I would very much like to know what this party stands for, its purpose and so on.

That I suppose what I think it to be. Speaking for my people here in the state of Iowa (Indians), they certainly would most gladly and willingly to join or become members of this important grand party. The Indians of Iowa, despite their mainly opposing protest, receive the same dose that was given to the Indians of New York. And believe me! they put on a brave striving attempt, even went to Washington, but were rebuffed as usual.

Saw a not too good article which appeared in the newspaper last week as follows: Phoenix (UP)—Gov. Dan E. Garvey proposed Wednesday that the state take over supervision of reservation Indians because it is "high time they became Citizens in the true sense of the world".

As you know, Iowa and New York Indians are now under this law, but that definitely did not gain us nothing except states and county jurisdiction of law intolerance, etc., in certain matters so I found out.

I am an Indian myself, a war veteran, voluntarily enlisted in the Army, 1943, served in the Asiatic Pacific theater, received my discharge No. 22, 1947, was planning on my third hitch when I ran afoul of the law which didn't have to

happen if the white men weren't so stingy and strict with their liquor.

On April 15, 1948, the Indian boys hired me for transportation to a big City 25 miles away from our home town where they disguise as Mexicans and were able to buy liquor. As usual they got a little more than their quota. Since they never know when they may get a chance to get it again they want to satisfy themselves (it being illegal to take liquor onto the reservation, we naturally drink up all we had and believe me, we got high).

That night, upon entering the reservation, a white man and his Indian friend observed us. Following morning these same two men saw me going towards town and promptly reported me to the law and therefore was arrested for operating a motor vehicle while under the influence of alcohol. My third conviction calls for three years in prison. And brother, after that big night I was still a little dizzy that next day they apprehended me.

I voluntarily took a blood test what indicated I had 210 alcoholic in my blood. By this, there was nothing for me to do but plead guilty as charged and pay debt to society.

Ever since then I've been telling the people of Iowa, "give the Indian the right to buy liquor so there wouldn't be others like me, give him liberty to take it home, and do away with the federal men who patrol our reservation, prying upon the homes, often stopping incoming cars, etc." But nobody listens to me. Instead, my hometown la wforce ridicules my pleadings for equal rights what my sisters had print on the newspaper. I'm quite sure that if the Indians had

their liberty to buy liquor they can drink it only occasionally, freely without fear, at least it would eliminate or decrease troubles caused by this ugly prohibition. Should liberty to buy liquor, they are caught for drunk, then it can be said, they brought it upon themselves of their own stupid account. Sorry, have to stop.

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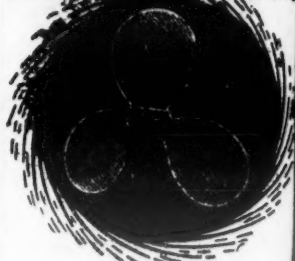
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